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SALVATION AND THE OLD THEOLOGY

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SALVATION and the OLD THEOLOGY

Pivot Points in Romans

yBY REV. LEN G. BROUGHTON, D.D

Author of "Table Talks of Jesus," "The Soul Winning Church," *' The Second Coming

of Christ," Etc., Etc.

*'/br therein is the righteousness of God re-
•vealed from faith to faith -y as it is avrittenf the just shall li've by faith. "^ Romans 1:17.

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PREFACE

** Salvation and the Old Theology, or Pivot Points in Romans" consists of a series of

Fri- day night talks given before the Tabernacle Bible School, and revised with much care for publica- tion.

When I went into this course with the class I promised that I would endeavor to set forth the teaching of this great Epistle without regard to any theory that men have set up concerning it, and this purpose I have kept in mind continually.

At some points I have been forced to present a different view from many of our most popular expounders of to-day, but wherever the differ- ence has arisen I have found myself in harmony with the most orthodox expositors of "The days of the fathers."

The Epistle to the Romans is without doubt the bed-rock in the theology of the wisest

and best men that the Church has ever had. They have built their theology on its teaching. The essential doctrines of God, Christ, sin, atonement, propitiation, redemption, reconciliation, and Sal- vation, as taught in Romans and held by the early Church, have been carefully considered in the series, and without trimming or modification. 5

My purpose has been to present these old doc- trines in the regular order in which the Apostle puts them, and to do it in the language of the people; so that the simplest and plainest mind might grasp them.

I have felt a need in my own field for such a work. The average man, especially the

lay- man, has not been regarded in the presentation of our system of theology. This course there- fore has been prepared largely to meet the need of the plain man who wants to grasp the funda- mentals of our religion.

Scholarship is not claimed; simply an exposi- tion of the teaching as set forth in this the most interesting of all the Epistles.

Len G. Broughton.

Atlanta. Ga.

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I

A GENERAL ANALYSIS

/. THE PLACE WHERE WRITTEN

Three names in the Epistle indicate that it was written while the Apostles were in Corinth. Gaius' house in Corinth. Phoebe lived in Cenchrea, a suburb of Corinth. Erastus, treasurer of Corinth.

//. TIME OF THE WRITING

A. D. 58, March

Five months before Paul's arrest. Church

at Rome not organized by Paul or Peter. Probably organized by converts from Pentecost. Romans written because he could not pay the Church a visit.

///. THE PURPOSE

Not for the mere correction of Jews or Pa- gans. Other epistles local. Romans to set forth the basic principles of the kingdom of grace as opposed to the kingdom of law.

Key. — Ch. 1:17: "For therein is revealed a righteousness of God from faith unto faith; as it is written, but the righteous shall live by faith."

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OF THE BOOK

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II

PAUL'S TESTIMONY OF HIMSELF Ch. I :i

I. His Name — Paul.

II. His Position — Servant, or Slave. He was not his own. His master was responsible for him.

III. His Calling as an Apostle.

IV. His Life — "Separated unto the Gospel of God."

V. The Cost of His Testimony.

1. His religion.

2. His home.

3. His companions.

4. His fame or position.

5. His wealth.

VI. His Gain — His crown.

First, we must consider Paul's testimony of himself. It is a very peculiar sort of testimony that he gives. He starts out by telling who he is, and to do that he simply has to mention his name.

Paul had two names. First he was Saul of Tarsus, and then Paul. Saul was his pre- Christian name. Paul was his Christian name.

Paul's Testimony of Himself i 3

Saul was the name given him by his

parents, or someone else in the early part of his life, or else he chose it for himself after he was old enough, for this was often done.

The change from Saul to Paul is very signifi- cant. Saul means great, important; Paul means little, insignificant.

His parents doubtless gave him his name '"great" after they saw his promise. When he found the Lord, and learned what it was to be a follower of Jesus Christ, he selected for himself his permanent name, which was "little, insignifi- cant." And this characteristic followed Paul all through his ministry, hiding himself that Christ only might be seen.

The next thing that he has to say about him- self is that he is a "servant of Jesus

Christ." It is very striking that Paul, in writing to the Romans, spoke of himself as a servant. He was writing to a people who despised servitude. If there ever was a people who hated servitude it was the Romans. The Roman citizen gloated in the thought of power. He reveled in wielding the sword. He never dreamed of being a servant. He was a master among men, and the Apostle Paul understood that. He understood it much better than we understand it, for he lived in the time of the glory of Rome, and yet, in writing to the Church at Rome, he introduced himself as a "servant."

Then, it is still more significant when we see

what kind of a servant he introduced himself to be. There are many kinds of servants described in the Scriptures, and at this particular point it is significant to note that the Apostle Paul is introducing himself as the most menial of all servants; as not only a servant in the sense that a clerk in a store is a servant, but a servant distinctly menial, doing the work of drudgery — "a bondslave." The Greek means that. That is the kind of servant that Paul was to Jesus Christ.

Then it is still more significant when you take into account the fact that he is not only a menial servant, but that he is a menial servant and bond- slave of the Christ whom the Romans despised and rejected, whom they had helped to crucify. He was the menial, humble bondslave of this Christ, this despised, rejected

Nazarene.

Such a testimony, such an introduction as this the world has never seen and never will see again in the history of the globe. If we were going to introduce ourselves to some congregation, we would want to gather up all the testimonies that we could find of our greatness and goodness. Is it not a wonderful, striking thing that the Apos- tle Paul says nothing about the fact that he was once a member of the Jewish Sanhedrin? The mention of that would have carried weight and power and significance with it, for he was writing to Jews and Gentiles who made up the member- ship of the Roman Church. There is a great lesson in this. The Gospel of Jesus Christ does

not need the wings of the world to carry it. Paul did not need the testimony of the wicked San-hedrin to furnish trappings for the Gospel of Christ that was to save the world, hence he does not mention it.

Let us see what comes out of the relationship of slave. It is a fact that every man is a slave of some kind. We may not be so proclaimed, and the world may not so regard it, but it is a fact ; a slave to passion, a slave to pride, to comfort, to luxury, to self, to fame, to beauty. Now, Paul says, "I am a slave to Jesus Christ." Christ had come with his scepter and taken His seat on the throne of his heart. That is what it means to be a Christian. We talk about a consecrated Chris-tian, a sanctified Christian, a Spirit-filled Chris-tian. Never mind about that, it means all

that to be a Christian, or it means nothing.

Slaves, every one of us! Jesus Christ comes to set us free from the present state of slavery, and then we become slaves under Him. But, after all, is that slavery? As a slave of Jesus Christ one is not his own. We hear a great deal in this day and time about "our rights." In God's name, I ask you, is there any such thing as "our rights"? Does a Christian man or woman have any rights? Can he have any rights ? He has been bought with a price. Christ is the purchaser, the blood is the price. We are not our own and have no right to talk about our rights. All rights are henceforth His rights,

and it is what He wants and not what we

want that concerns us from that time on.

As such a slave, what follows ? Our Master is responsible for us. If I have vested all my rights in Him, He is responsible for my entire keeping. What if someone does trample upon what I think are my rights? God is responsible. I can go to Him and look Him in the face and tell Him all, and then leave it to Him.

You have heard of Sophy, the Spirit-filled washerwoman. She was once visited by a rental agent at a time when she did not have the money for her rent. She had had the rheumatism, and had not been able to stand over the wash-tub as usual, and so had no money for the rent. The renting agent told her that he would put her out of the house if she did not produce the money the next day.

Sophy replied, "Do you think you will ? Well, you don't know my Master."

That night Sophy got down on her knees and prayed like this: "Lord, I am your child, and do you think it will be any credit to you for your child to be put out into a bank of snow when she is sick? If you think so, all right, but I declare to you. Lord, I don't think it would be very much to your credit."

Next morning, before the rental agent came, a woman from South Carolina came in and left just the amount needed. As she placed it in the agent's hand she said: "You don't know my

Master. If you did, you would never talk to

one of His children like you did to me yesterday."

What Sophy said is exactly true. If Jesus Christ is my Lord and Master, if I have vested in Him my rights, then He is responsible for me, and I have a perfect right to go to Him and say, "Lord, I have given you everything that I have, and I now depend upon you."

Paul also says of his position that he is called to be an apostle. He does not say, "I chose to be an apostle." There is a difference between choosing a thing and being called to a thing, and in that very difference lies the secret of the failure of many good men and women. They have chosen to be such and such a thing, and have never been called. Some ministers have chosen to preach, and have never

been called. Some Sunday-school teachers have chosen to teach Sunday-school classes and have never been called. Some lawyers have chosen to be lawyers and have never been called. Some merchants have chosen to be merchants and have never been called. God wanted them to preach or to teach or to ditch or to clerk.

Every man is called of God to his life-work. He may never hear the call, nor heed it ; he may never get closely enough in touch to hear it. The merchant has as distinct a call to sell goods as I have to preach. The quicker we realize that God has a plan and a purpose for every human life, the better it will be.

Paul says that he was called to be an

apostle, and he says concerning his life that he was sep- arated unto the Gospel of God. Paul did not live the life of a hermit. Some people's idea of the separate life is that they must become hermits while in this world ; that is to say, they must have a hiding-place and never come in touch with the everyday thought and conduct of the world. Some of the best people that I know are mistaken at that point, and are wrecking their spiritual lives and preventing their usefulness.

For instance, a woman some time ago came to me and said, "I have decided to consecrate my life to God, and therefore I cannot do this." The thing that she was talking about was a very simple thing; it will surprise you to know just how simple it was — absolutely a thing without harm. A simple little act of pleasantry, but she

could not do it because she had consecrated her life. It was this: The Ladies' Aid Society was going to give a New Year's reception, and they were going to have music, speeches, etc. Now the trouble with her was that she had an idea that to be consecrated meant a complete segregation of herself from all pleasure.

It was not so with the Apostle Paul. He lived and worked with the people of his day. He was "Separated unto the Gospel of God," making tents, just as much as he was preaching the Gospel. He was a tent-maker, and never gave up his vocation. His purpose was to teach the wide

world the great truth of sanctified toil — that a man can be absolutely separated

from the world while he is making tents.

A man can enter his closet any time and any-
where and pray. The closet is not necessarily a
little corner in which the dirty clothes are thrown.
A closet is a shut-in place. Wherever a man may
be, if he feels that he must shut out everything
and talk to Jesus, there is the closet. There is the
separate man who, though he is in the midst of
the trials and tribulations and business of the
great throbbing heart of the world, lives unto
God a clean, upright, manly life. That is the
separate man; and every stroke of the hammer,
and every stitch of the needle, and every turn of
the wheel is "unto the Gospel of God."

Now, my next thought is just a word concern- ing
the cost of Paul's testimony. First, it cost him his
religion. He was

strictly religious: a Jew of the Jews. When he came into this new experience and got this delightful testimony, it caused him to sacrifice the religion of his coun- try, the religion of his mother. It is not an easy thing to go back upon the religion that one is trained to follow.

Second, it cost him his home. You cannot imagine in this day and time how much it meant for Paul to turn his back upon the teaching of the Jews and become the servant of the meek and lowly Jesus. His home would be shut against him. His parents and his people would look

upon him with contempt and shame. I tell you that is not an easy thing.

Third, it cost him his companions. Think of the other members of the Sanhedrin with whom he had sympathized and planned and projected.

He had sat in the council chamber many and many a time when Christ was being discussed and he had joined with them and said, "J^sus must be crucified. We will not stand it. He is a usurper of our rights." And now he must eat his words. There are very few of us to-day who would dare to do that.

It cost him his fame. He had built up a great name; a member of the Sanhedrin; a man who stood right at the top in the political world, and whose influence reached far and wide. It cost him that.

Lastly, it cost him his wealth. He was at

one time a wealthy young man, but when he gave up his seat in the Sanhedrin, his home, his friends, his inheritance went also.

My brother, until the love of Jesus has got down so deep that we are willing to sacrifice our money if needs be for Him, we do not know what it means to be a believer in Jesus Christ. The world is just waking up to the realization of what it means to be a Christian.

My last thought is of Paul's gain. "Brother Paul, I have been talking about your trials while on earth. You have been with Jesus for two thousand years, what have you to say now?"

Paul's Testimony of Himself 2 1

"I have fought a good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

It is a question which we each must decide; whether we had rather be Saul, a member of the Jewish Sanhedrin, lost forever, or Paul, the servant of Jesus, the despised Nazarene, surrounded by the angels, associating with the saints of past ages, wearing his bright and shining crown.

III

TESTIMONY OF CHRIST

Ch. 1:1-5

I. Who He Is.

1. Promised by the Prophets.

2. The Son of God.

3. Of the Seed of David.

II. His Power — "Resurrection."

1. Mastery over Death.

2. Essential to Salvation (i Cor. 15:12-23).

III. His Position — "Jesus Christ Our Lord." Comprehended in:

1. Salvation.

2. Government.

Let us see to v^hat extent Jesus was promised by the prophets:

Gen. 3 :i5 — The seed of woman.

Isa. 7:14 — Born of a Virgin.

Mic. 5:2 — At Bethlehem.

Zech. 9:9 — Entry into Jerusalem.

Zech. 13 :7 — Smitten by sword.

Zech. 11:12 — Sold for thirty pieces of silver.

Zech. II :i3 — Potter's field bought.

Isa. 15 :6— Spit upon and scoiirged.

Testimony of Christ 23

Ex. 12:46 — Not a bone broken.

Ps. 69:21 — Gall and vinegar.

Ps. 22:8 — Taunted with non-deliverance.

Ps. 22 :y — Mocked.

Ps. 22:16 — Feet pierced.

Isa. 53 :3 — Despised and rejected.

Isa. 53 :7 — Opened not His mouth.

Isa. 53 :8 — Moved from court to court.

Isa. 53:9 — Proven guiltless.

Isa. 53:10 — Bruised of God.

As I have gone over these verses and thought over them I have felt such an overcoming sense of the vitality of the

Scriptures as I have never felt before in my life. I have felt that the Scrip- tures themselves have not had a chance to do what God intends that they should do; that the only thing in the world that is needed is for the Scriptures to have a chance. The only thing that is needed for the opening of the eyes of the world to Jesus Christ is to give God's word a simple, honest chance. Now, just think of it for a moment. Here are these prophecies. They date back to the Garden of Eden, and range all the way from the Garden of Eden to the com- ing of Christ. They are prophecies which deal with every minute detail of His life and His death, and they are prophecies, every single one of them, fulfilled in His coming. His Hfe, and in His death.

Take such prophecies as we are dealing with here : The piercing of His feet, a

prophecy made

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1,000 years before Jesus' feet were ever pierced. Bethlehem was the last place in the world to look for the Messiah to come from, yet more than seven hundred years before Christ was born we have the prophet telling us that He was to come from Bethlehem.

The only thing needed to convince the skepticism of the world is to give the Old Testament a fair chance. I defy any man to go to the Old Testament Scriptures for light concerning the Messiah and go away not believing that Christ was the Son of God.

But there is another thing that I want we

should see under this general division. The Apostle speaks of Jesus as the "Son of God," as well as the promised One. Now, we find it not difficult to accept Jesus as the Son of God. There is not very much controversy about that, providing that nothing else followed. The world expected that in some way the Messiah would be connected with God. There never would have been any objection to Jesus if it had ended there, but Paul goes a step further. He states (and this is responsible for the skepticism about Jesus Christ) that He is also ''of the Seed of David according to the flesh."

Now that is where the trouble began. When Paul declared that Jesus Christ was the Son of God, and also of the seed of David according to the flesh, he took one step too much for the skeptical world. I confess

that there was one

time in my life when this very fact was to me a great stumbling-block. I know well how it came about. I got to thinking about the unrea- sonableness of the virgin conception and birth of our Lord.

I was a young medical student, and was deal- ing more with science than sense, as a great many other people are doing to-day, and I got my head all wool-gathering on the subject of the incarna- tion. I said that it was incompatible with the law of nature for that thing to be. Mary was bound to have falsified. I went as far as any man ever went in his accusations of Mary. However, I was not so silly as to speak my thoughts from the house-top. I

was ashamed of them, but I had them in my heart. Those were terribly black and gloomy days, when I felt the faith of my mother and my training slipping from me.

I went to one of the most distinguished scholars and Bible students of the country, and asked him to give me a bit of his time to straighten me out. He took me into a long course of reasoning which to me did not reason at all. There was no reason in it, and there is no reason in any argument that can be put up about this matter. Men who attempt to reason this thing out make themselves silly, because this is one of the things in the face of which reason staggers. A scholarly physician once went to Dr. P. H. Mell with this question. He said :

"Doctor, I would believe in Christianity if I

26 Salvation and the Old Theology- could explain the supernatural generation of Christ."

Dr. Mell replied : "Well, Doctor, can you ex- plain natural generation in any case ?"

The physician hesitated and then admitted that he could not. Supernatural generation is no greater mystery than natural generation.

My friend tried to reason with me about it, and the more he reasoned, the deeper the mys- tery. I finished my medical education, and went to the backwoods to begin my practice, and one Sunday morning a backwoods preacher at an old country meeting-house knocked out more skepti- cism in one-half hour than I had gotten in three years, and this is the way he did it.

He said: "If there is anybody here who is troubled about the mystery of God becoming man, I want to take you back to the first verse of the first chap- ter of Genesis. Tn the beginning God.' "

He looked down into the audience very search- ingly, and I felt like he was looking directly at me. He continued : "My brother, let me ask you this : Do you believe that God was in the begin- ning? That is to say, that before the beginning began God was?" I said to myself, "Yes, I be- lieve that." "Now," he said, "if you believe that God was ahead of the beginning, you believe the one mysterious thing of this universe. If I be- lieved that, God knows I could believe anything else in the world."

I had gone to college and travelled clean

through the mysteries of the theory of reproduc- tion and cell formation, and had come out to realize that I was just a common fool; that if God was in the beginning, that was the one su- preme mystery of all mysteries of this mysterious universe of God.

I have been using that same argument ever since. I do not want anything better to crack skeptics over the head with. When I ask them this question, they always say, "Yes." We have very few outright infidels to-day. Almost every- body believes in God — that away back yonder be- fore the beginning God was, and I always hold them right down to this :

"Think about all the doubts that you have

ever had about it, and then answer me this question: after all these doubts, do you believe that away back yonder at the beginning was God?" Then I tell them that if I believed that God was in the beginning I could believe anything that He says ; that if He was so great as to create Him- self in the beginning. He could create Himself through the womb of a virgin woman.

The Apostle Paul believed that Jesus was the Son of God, and not only the Son of God, but "of the seed of David, according to the flesh." Jesus Christ developed just like any other child up to the point of His birth, and after his birth He con- tinued to grow just like any other child.

Now you will notice another thing. Paul speaks of "His power." First, it was His origin,

and now it is ''His power," and all this attested by "the resurrection." He has introduced Jesus to us as "Promised by the prophets," "The Son of God," "Of the Seed of David, according to the flesh," and now. His power, according to the resurrection. His resurrection is the expression of his power.

I want to notice something of the signifi- cance of the doctrine of the resurrection. Why did Paul, in introducing Jesus Christ to the Romans, speak of His resurrection? First of all, because Paul himself had a personal knowledge that Jesus Christ had arisen from the dead. He had seen Him. He had appeared to him, and as- sured him that He had arisen from the dead; and then

he had the testimony of the rest of the Apostles, and a host of others. Paul had no doubt about the resurrection of Jesus Christ.

He testified to them concerning the resurrec- tion, first, because of his own personal knowl- edge, and second, because of the deep significance of the fact of the resurrection to the Church of Jesus Christ. What is the significance of the resurrection? Let us go to the fifteenth chapter of First Corinthians and get it. What, accord- ing to this, is the significance of the resurrection ?

It is this: If Jesus arose not from the dead, then our faith is vain. We hear men to-day pooh- poohing the resurrection of Jesus Christ; some theologians, Bible teachers, and preachers. How can they do it when

they are confronted with

the plain assertion of the Apostle Paul ? I cannot see how any man who claims any intimacy with his Bible and who fears God can make a state- ment disparaging the resurrection.

There are two things essential to salvation. The first is the crucifixion of Jesus Christ, and the next is the resurrection of Jesus Christ. Now, in the Lord's supper we celebrate the cruci- fixion, His broken body and shed blood; in Bap- tism we, celebrate the burial and resurrection of Jesus. Thus in these types, one by communion and the other by baptism, we set forth to the world the two essential things that enter into the salvation of the world; namely, crucifixion

and resurrection.

I never come to the Lord's table that I do not look to the cross; and I never come to baptism that I do not see the resurrection. And in these two simple types we set forth to the world the plan of human redemption.

Understand, I do not say that communion is essential to salvation, nor do I say that baptism is essential to salvation. I say that the two things that are essential to salvation, crucifixion and resurrection, are set forth in these types.

We are now ready to come to the next thought, which is the closing thought in this present study. His position. Here is some- thing very deeply significant. "Jesus Christ our Lord." You will be struck with that expression, "Our Lord." What is the

meaning of the word

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Lord as we find it used here? It means Divine Sovereign.

As our Divine Sovereign, there are five things that we are to keep in mind. First, His attitude with respect to Hfe. He cannot be our Master unless we have His attitude, for He does not simply master the flesh. He masters the will; He masters the spirit; the inner man as well as the outer man ; the whole of life, body, soul, and spirit. Thus mastered, we assume His attitude with respect to life.

That is to say, we assume first His attitude with reference to the Father; second, with re- spect to the devil ; third, with respect to

enemies ; fourth, with respect to lost souls.

It seems to me that this compasses the whole realm of His life. Let us see: As our Divine Sovereign we have assumed His attitude with respect to everything. First, what was His attitude with respect to the Father? Here it is: "My meat is to do my Father's will." Now, when we speak of Jesus as our Lord and Mas- ter, if we speak the truth we mean this, that our meat is to do the will of our Father and nothing else. Is it our meat to do the will of our Father in heaven, or do we want to do partly our Father's will and partly our own will? If the former is true, then we have a right to join in with Paul, and say, ''Our Lord." If this is not true, we cannot say it.

His attitude with respect to the devil. After

the Baptism Jesus was led up into the wilder-
ness to be tempted of the devil. The Spirit often
does this. He leads man in the ways of tempta-
tion that He may try him, but He does not pro-
pose to turn His back on him after He has led him
there.

When Jesus got up into the wilderness, He was
struck at three points common to man. He was
struck at the point of His appetite. He was struck
at the point of faith. He was struck at the point of
desire for worldly possession. What was Jesus'
attitude toward the devil at these points ? Here it
is, "Get thee hence."

Take the attitude of Jesus concerning His ene-
mies that we assume likewise if He is our Lord.
What was His attitude

concerning His enemies? Hanging upon Calvary's cross, with His enemies mocking, jeering, and actually crucifying Him without cause, what was His attitude ? "Father, forgive them. They know not what they do." Our attitude too frequently about our enemies is to curse them. They are after us. They are interfering with our rights. Jesus' attitude was, "Father, forgive them." Men who join with the Apostle Paul and say, "Our Lord," are the men who have that attitude concerning their enemies. If you have not that attitude, stop calling Him "Our Lord." It is mockery.

Is it true that He is our Lord, our Divine Sovereign, the ruling Master of our whole be-ing? If it is not, He is nothing.

Lastly, take His attitude concerning lost souls. What is His attitude with respect to them ? "The Son of Man came to seek and to save that which was lost." That is to say, the whole mission of Jesus was seeking to save the lost. If Jesus ate a meal, it was to enable Him to do the work of His Father in saving souls. If Jesus made a garment, or purchased one, if He dressed Him- self in the morning, it was that He might win souls. If Jesus studied to know the customs of the people, it was that through the observance of the customs of the people He might better win souls to God. Now, my brethren, hear this : Jesus said, "As my Father hath sent me, even so send I you." That is to say, the mission that Jesus had, we have, if He is our Lord and Master. If He is our Divine Sovereign, then His mission is our mission, and just as every- thing He did was for the purpose of

enabling Him to do more soul-winning, so it must be true with us. If you are a merchant, your merchandise is to help you do more soul-winning. If you are a housekeeper, or nurse, it is the same. The one object of every child of God who says, "My Lord and Master," is to win souls to Christ.

The other day I took up a magnet. It was a very strong instrument. I observed that it took up a piece of steel two or three times its own weight. When that piece of steel was covered with tin or nickel it did not pick it up. You can rub the magnet all over it, and it will stay

where it is. There is no connection between the steel and the power of the

magnet. The piece of tin cuts it off from the power of the magnet. Now, Jesus Christ as our Lord and Master, as our Divine Sovereign, is the great magnet of power. The only reason to-day why we have missed the life of Jesus Christ, with its power, is because He, as our great magnet, is severed from us by the coating of unbelief with which we have covered our lives, and the only need of the Church to-day, as I see it, is to get the coating off and let Christ, as Magnet, and our- selves come in touch. When we do this, the power of heaven will course through our lives and lift us into the presence of our Lord.

IV

TESTIMONY OF THE CHURCH Ch. I 7-12

I. Who Makes up the Church?

1. Beloved of God.

2. Called Saints.

II. His Feelings for the Church.

1. Thanks God for Their Faith.

2. Makes Mention of Them in Prayer.

3. Desires to See Them.

4. That They Might Be Established.

5. That They Might Comfort Each Other.

III. Practical Suggestion Concerning the Church.

1. It is of Divine Origin.

2. It Has Divine Conditions for Member-

ship.

3. It Imposes Divine Obligations.

4. It Results in Divine Blessings.

We are still dealing with the first section of the Epistle, the section of introduction, in which we have Paul's fourfold testimony: His testi- mony of himself, of Christ, of the Church, of the Gospel. We have considered his testimony of himself and his testimony of Christ, and now 34

Testimony of the Church 35

we come to take up his testimony of the Church, and we find this in Ch. i '.y-12

inclusive.

Who Makes up the Church?

1. "Beloved of God."

2. "Called Saints."

There is an apparent omission here. The old authorized version and the American revised sub- stitute "to be," but it is hardly proper to call it a substitute, though it is not contained in the original text as distinct words. The Greek word means those who are called to be, or to do some- thing. They are first, beloved of God. God loved everybody in Rome, as God loves every- body in the wide, wide world. "For God so loved the world that He gave His only begotten Son, that whosoever believed in Him, should not perish, but

have everlasting life."

That is the expression of God's love to the world at large, but God loved the Church at Rome with a different love from that love which He had for the entire world. God loves the Church with a different love from that which He has for the world. God loves the Church as a father loves an obedient, loving, sympathiz- ing, helping child. A father naturally loves all his children, but any father knows that he loves that obedient, trustful, sympathizing, helpful child with a very different love from that which he has for the one- indifferent to his will and his wish. So it is with respect to us who are

God's children by re-creation. We are His

children in the sense that He created us, and in that sense He loves us and feels a responsi- bility for us. He feels a responsibility for us which is so great that He robbed Himself of the presence of His only Son and sent Him to this world to live and die that we might be saved. But there is a very different sense in which God loves His own children by re-creation. He loves them as obedient, loving, trusting, confiding, promis- ing children.

Then you will observe that they are called from among His other creatures to be "saints." Now this word translated saints is a word which needs some study in order to get the full force of its meaning. "Called saints," that is to say, they are saints by way of a calling. No man ever became a saint in any other way than by way of a calling from God. No man ever became a

Chris- tian except by way of a calling. No man ever came to Christ who was not called before he came. I believe God calls every man, whether he be in this country or some dark heathen corner of earth.

I was talking to a missionary who had made a study of the conditions of the race, and he said that he had never yet found a man, however deep in ignorance and superstition, but that in his heart there was something that pointed him to a better life; a life of justice and equity with regard to his relations to his fellow-men. There was al- ways something, somehow, somewhere, that

worked upon their consciences and told them of a better life and a better way. I

believe that that is the Spirit of God, and I believe that a man who lives in accordance with the light that God gives him is saved.

This expression means more than that. It means that they are what they have come to; that they are in fact saints, as they are called saints. It meant a great deal for those people there in Rome to come out and join the Church of Christ. It meant a great deal anywhere in that day to join the Church of Christ. You may rest assured that those people who came out and connected themselves with the Church in those days were what they professed to be. They were what they were called. Would to God that that could be said of the Church of this day and time ; in this city; of my Church; that it could be said of every one of us; that we are what we are called.

We are called Christians; would to God that we were Christians. Have you ever stopped to think of the deep significance of that word? Of all there is wrapped up in it? If so, I feel that you have been impressed with the fact that even the best of the people of God fall far short of coming up to their calling.

I was talking the other day with a skeptic. He said: 'The thing that staggers me when I be- gin to think of my relation to Christ, is the way that you people live. You claim Him to be Lord

and Master, and I know from the study of His life as revealed in the Gospels that you are not what you call yourselves. I know that He is not your Lord and Master. To be

Lord and Master of your lives would mean a different thing from what I see exemplified. It seems to me, as I look at the Church, that there is no difference between your life and the life of the average responsible citizen who makes no professions at all of religion."

This criticism cut me to the heart. Now and then we find a conspicuous exception to this gen- eral rule, but generally speaking, it is true. The average church member will stay away from church on Sunday for want of a new hat or bonnet just as easily as one who is not a mem- ber of the Church. The average church mem- ber is just as sensitive with respect to his rights as the man outside the Church. I would to God we were all what we are called ; I would to God that we would measure up to our calling half as

well as these Roman Christians measured up to theirs. They knew that this meant the loss of their lives, perhaps, and yet, having their hearts fixed upon God, they were willing to die.

Then let us take further the consideration of this question of saints. This term is applied to Christians in the Epistles in two different ways. First, as individuals, Eph. 1:18, Col. 1:12. Sec- ond, as members of a spiritual community, i Cor. 1:12.

The word translated saints in Eph. 1:18, re- fers entirely to the holiness of the individual, and in that sense he uses the term saints there; but I Cor. I :i2 refers to the members of a spe- cific community, as you would denominate certain people who

live in this city, or any other place.

Take another aspect of the word. In this sense the word is used precisely as it is used here. It is the same word exactly and is used to con- vey identically the same idea. It is "called out of and away from the rest of creation to be saints, and named saints." Here he is writing to the Corinthian Christians as members of a spiritual organization, the very same thing that he is referring to when he addresses the brethren in the Church at Rome, "called saints"; saints by way of a calling, and called by God; saints who are what they are called. Just as it was true in the case of the saints at Rome, it was true of the saints at Corinth. It took a great deal to come out and be a saint in Corinth. It was risking their lives, their standing, friends, companions, so that when they came out

and joined the Church they were men and women who had determined to live exactly in keeping with their profession. Now let us consider his feelings for the Church.

First, he thanks God for their faith. Now ob- serve what a vast difference there is in the testi- mony and thankfulness of the Apostle Paul con- cerning the Church at Rome, and the testimony

and thanks of the average man concerning the Church of to-day. The Apostle Paul, in com- mending the Church at Rome, commends them for their faith. When we wish to commend a church we generally commend it according to its intelligence, or wealth, or social position, or num- bers ; sometimes according to the location of

the building, and the character of the work. I am thoroughly aware that "By their fruits ye shall know them." At the same time, I believe that God is displeased, greatly displeased, with the way we have of estimating churches.

To illustrate: I was present in a little town in another state one day, and the question of the most important and most beautiful church in the city was up. One man said: "I think that church over on the hill is the most important church because there are three millionaires be- longing to it."

"What about its prayer meeting?" I said.

"I don't know whether they have one or not," was the answer.

"What about its Sunday-school? You are an

officer in the church and ought to know that."

"Well," he replied, "I don't think much of a Sunday-school."

He did not know anything about it except that it had three millionaires in it. He was a type of many of the leading men of the churches to- day.

The pulpit itself has a way of estimating the

strength and power and position of the church by the amount of wealth and culture and refine- ment that it has in its membership.

This is all displeasing to the Spirit of God. It is not God's way of estimating the Church. The thing that God cares for most in a church is its faith ; to what extent can that people bring things to pass for the kingdom of heaven? That is the thing God is asking of the Church, and that is the thing that He would bring us to the point of appreciating; the faith of the people; the extent of its grip on God. That is what God wants of the Church to-day, and, the more I see of the work of the Church and the move- ments of God in this present day and time, the more I am convinced that that is the thing God is concerned about.

Culture will come; refinement will come; wealth will come, as much as is needed. The one thing God wants is the right kind of faith, and following that will come everything that the Church needs. Oh, that

we might see the unlim- ited possibilities ahead of us in the exercise of faith. Seeing it, we will grasp it; grasping it, we will live it, and when we do we will become an interrogation point to the world. That is what God wants. Just as long as the amount of money that a church gives can be explained, just that long will God be left out of the giving; but when the church gives to that point where it cannot be explained, then somebody is going to say,

"Well, I do not understand that." And while they pause to think about it, God's Spirit will slip in and say, **It is God." The same thing is true with reference to every other department of life.

Now then, observe the second point : 'That

he incessantly makes mention of them in his prayers." Paul prayed for the Church in Rome. I wonder how many of us have learned to emulate Paul's example in that? How many of us have prayed for our own church? I am afraid a very small per cent, of us. We pray, perhaps, for everything in the world but our church, and that perhaps is the explanation of why there is oftentimes so much criticism of the Church. There was once a certain person who became very distasteful to me. It troubled me. It came to me one night while I was in prayer and I began to pray for that man, and God took every bit of feeling about him out of my heart. I saw just as many flaws in that life as I saw before, but I saw good that I did not see before.

Paul prayed for the Church in Rome. Oh,

God, help us to get a lesson from Paul! Pray for the Church at home, and not only for the Church at home, but all churches. Paul was broad enough to realize that he had a connec- tion with all the churches in the world. My brethren and sisters, we have never learned the alphabet in the prayer life. We have never yet learned how to pray.

In the third place, "that he might be prospered

in the will of God to come to them." "In the will of God!" Do you think that is a careless expression just to fill up space? There is some- thing doubly significant in that expression. Paul did not want to go unless it was the will of God. Paul realized that

God had a plan for his life, just as God has a plan for every life, and real- izing that, he could not afford to step out of God's plan. He only maintained connection as he stayed in God's plan for his life.

Have you never stopped to think that you too have a plan laid out by God for your life? If I am a fanatic, it is on this subject, that God has a plan for my Hfe; that He has a place in this big world for me to fit in; a place that will not fit anybody else in the world.

Do not try to do your Christian work like somebody else. Try to know how God would have you to do it, and when you have a clear interpretation of the will of God, do what God wants done.

In the fourth place, you will see that the

rea- son for his desire to come to them was not that he might see them and shake hands with them, but it was that he might do them good, "that they might be established in their faith"; and further, "that he and they might be comforted in each other's faith."

See the great Apostle putting himself down on a common level with the Church of Rome, say- ing, "We can strengthen each other's faith, and

 help each other out." Oh, the simpHcity of this mighty man of God! How dependent we are one upon the other! There is no man taught of God, however ignorant he may be, that can- not teach me, and no man feels that more than I do. I think some of the most profound truths that I have ever

heard have come from some of the most ignorant men, whose minds and hearts have been opened to receive the Spirit, and upon whose hearts and minds the Spirit has operated. Oh, my brother, if you have not had the chance that somebody else has had, do not grow dis- encouraged ; God is as able to give you thoughts as He is able to give any man, however wise in the wisdom of this world.

Now, I want to draw a few practical conclu- sions concerning the Church.

First, that it is of divine origin.

Second, that it has divine conditions for mem- bership.

Third, it imposes divine obligations upon its members.

I want the time to come when men and women will realize the bigness of the Church of Christ; that it is God's institution; that it is the biggest organization in existence; that as God's institution it demands of us that we shall put into it our best endeavors, and when our people realize in deed and in truth all this, the Church will prosper as never before.

TESTIMONY OF THE GOSPEL Ch. I :i6-i7

I. Paul— The Man.

II. His Declaration.

Observe under this head (i) For (2) The Gospel of Christ (3) Not ashamed. in. The Reason for His Declaration.

Note I. The desire — salvation.

(a) Salvation from the penalty of sin (Rom. 5:10; 6:10-12).

2. The extent of its application — "Every one that believeth."

3. The order of coming, the Jew first (John 4:22; Matt. 15:23).

IV. The Purpose of the Epistle. Note. Definition of righteousness.

V. How Brought About.

1. By faith (Rom. 3:20-23).

2. By imputation of Christ (Phil. 3:9).

3. Impartation (Rom. 8:2-6).

VI. Method of Its Expression.

1. Confession by mouth (Rom. 10:9-10).

2. Baptism (Rom. 6:4, 5, 6; Gal. 3:27; Col.

2:12).

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3. Lord's Supper (i Cor. 10:23-26).

4. Righteous Living (Rom. 6:1-6).

Paul is one of the most remarkable charac- ters, not only in the Bible, but in history. Paul, you remember, was born a Jew, and at the same time, born in a Gentile city, the

city of Tarsus. Paul associated with many Gentiles. He learned their ways and customs. When he grew up to young manhood, he was sent to Jerusalem for the completion of his education, where he en- tered the school of the Jews and began the study of the language and customs of his own people, and also the religion of his people. He was a pupil of the famous teacher Gamaliel.

With this short introduction of the Apostle Paul, let us take his declaration — verse 16. Properly translated, the declaration should read as follows: "For I am not ashamed of the Gos- pel." Now, that is a strong declaration, and it is especially strong when we take into con- sideration the fact that it is made by Paul, who had been Saul of Tarsus, a great scholar among the Jews, and an officeholder in high rank in their

government.

Since his conversion, he faces the world, his old associates, his companions in business, reli- gion and law, and declares to them, and to the world at large, that he is not ashamed of the Gospel.

In considering Paul's declaration, I want you to give due consideration to these three expres-

sions, "for," "the Gospel," and "not ashamed." To get the force and significance of the word "for," go back and read the thirteenth and fifteenth verses. "Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I

might have some fruit among you also, even as among other Gentiles. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also . . . for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

As much as to say, "While I have been hindered from coming to you, it is by no means because I am ashamed of the Gospel. That which has hindered me is something other than that. For I want to assure you that I am not ashamed of the Gospel. That is not the reason I have not come. That is not the reason that I have not lifted up my voice in the great capital city of the world."

Then take the expression, "the Gospel." What does this mean ? It means the "good

tidings" con- tained in what we call the four Gospels — Mat- thew, Mark, Luke, and John. These four Gos- pels give the general outline of the whole plan and purpose of redemption by Jesus Christ. This was the thing that Paul was sent to declare. Of course, in declaring these he had to refer back often to the Old Testament prophecies and teachings, but the purpose of Paul's preaching

was to set forth the Gospel as "good tidings," because Jesus Christ was the center around which the whole of this new system of religion re- volves.

The religion of Jesus Christ is not in any sense an overworked Judaism. It is a distinct and separate thing from the

religion of the Jews. It is in no sense a religion of works. I cannot make that too emphatic, because so many peo- ple are mistaken with respect to it.

I heard a man not long ago, a distinguished theologian, say that what was needed for the Jews to-day was not the proclamation of the Gos- pel of Jesus Christ so much as it was to get them to eliminate from their teaching that which had crept into it by process of time, which was foreign to the original teaching that God gave them. In other words, he claims that the Jew can be saved by simply reworking Judaism.

We cannot be too careful not to drop into that kind of error. The religion of Jesus Christ is a separate, distinct religion. It came to take the place of the religion of

the Jews.

Paul speaks of the Gospel as "good news," "good tidings." And it is good news. I was thinking when I was studying this lesson, "Oh, how I thank God for the day when the Gospel light flashed into my heart! Where would I be now, were it not for this 'good news' ?"

Then take that other expression, "not ashamed." "For I am not ashamed of the Gos-

pel." Remember, this is Paul speaking — a great man, an officeholder of high rank among his people. How this ought to bring many of us to our knees in conviction, because we have tried to hide

in a corner and not let our light shine out.

I was reading recently some words by one of the greatest teachers of the Word of God. He said : "I have never yet seen a young convert that remained firm in his conviction of Jesus Christ that had any disposition to backslide," and I began to think; and I don't know that I ever did either. Just so long as we can get a man to openly confess Jesus Christ, there is no danger of backsliding.

Take a man who is addicted to strong drink. He walks into a barroom, and says : 'T want a glass of whiskey. I am a Christian. I believe in Jesus Christ." He cannot say that. H he did he could not take the drink, and so with other forms of temptation. H we could only get men and women to do what Paul did under all

circumstances, boldly confess Jesus Christ, we would stop men from backsliding.

Let us take the next general division. The reason for his declaration. Verse sixteen says: "For it is the power of God unto salvation to every one that believeth. To the Jew first, and also to the Greek." Salvation is the biggest word in the English language. There is no possible way of defining it. It is too big. It is a word that cannot be expressed because it is bigger than

anything used to express it. In this particular case the Apostle is referring to salvation from sin. That is the thing that he is looking at now.

In this sense salvation is used to save from, first, the penalty of sin (Rom. 8:i). "There is now therefore no condemnation to them that are in Christ Jesus." There is salvation, saving us from the penalty of sin. In addition, take John 5 :25 and Rom. 5 :g. We cannot dwell too much upon the fact that the race of Adam since the fall of man has been under the curse and penalty of sin. There is where every man is to-day who is not a Christian. It does not take any Bible to prove that man is a depraved being. The his- tory of the race proves it. Our own experience proves it. There is not a man in the world who does not know that the inclinations of the natural man are toward evil. It is a struggle to go the other way. The natural tendency is toward that which is evil. That is true of the race every- where. By reason of this fact the penalty is

resting over him, and Jesus Christ comes to save men, first, from the penalty of this sin.

Do I address a man who is not saved? If I do, let me say to you that you are now under the penalty of sin. You are just like that man who has been tried in the courts and found guilty, and is awaiting execution. The penalty of sin is resting over you. The full force of the penalty you have not realized yet, but it awaits you.

The Gospel has come to save you from the

penalty of sin. That is the first thing that the Gospel undertakes to do, and that is the first thing that most people embrace with reference to the Gospel. The thing

that brought me to Jesus Christ was, first, the consciousness in my own heart of the fact that I was a condemned sinner, and that there was resting over my head the aw- ful penalty for sin.

The next thing is salvation from the power of sin. Take Romans 5:10 and 10:12. First, from the penalty, giving us life and liberty and freedom, and second, from the power. Here we come to deal with the Christian life. This does not apply to the unregenerate man, as it is no promise to him of salvation from the power of sin. When a man has accepted Jesus Christ, he is free from the penalty of sin, then he is pre- pared to appreciate the force of salvation from the power of sin, and I thank God that this is just as true as the first.

I hear men talking like this : "Oh, well, I am bound to sin. We are not perfect in this life." The man who says that does not follow his Bible. He may sin. I do not know a perfected soul, but the Gospel, appropriated in all of its full- ness, does promise to save men from the dominat- ing power of sin, and we need to preach it. Be assured of the fact that this same Gospel that has saved you from the penalty of sin and given you liberty and life, will also save you from the dominating power of sin in your every-day life.

VI

GOD'S ATTITUDE TO SIN

Ch. 1:18-3:20

I. Preliminary. — What is sin? i John

5:14; 2 John 3:4. God's attitude to sin. "Wrath."
1:18. Definition: "Wrath," op- posite of love.

II. Reasonableness of God's Wrath. I. His law.

2 Revelation in conscience.

3. Revelation in nature.

4. Their conduct.

(a) Glorified not God.

(b) Gave not thanks.

(c) Vain in their reasoning.

(d) Hearts darkened.

(e) Idolatry.

III. The Manner of His Wrath.

1. Present.

(a) Hearts unclean.

(b) According to works.

(c) Without respect to persons.

(d) According to Paul's Gospel.

2. Future. — Judged by God. (a) According to truth.

(b) According to works.

(c) Without respect to persons.

(d) According to Paul's Gospel.

What is sin ? There are two definitions of sin. They are in i John. The first is in i John 3 4, "Sin is the transgression of the law." The sec- ond is in I John 5:17, "All unrighteousness is sin."

"Sin is a transgression of the law." The Revised Version translates it, "Sin is Law- lessness." It is a disregard of law. It is disobedience of the law. Then the next defi- nition, "all unrighteousness is sin." Keep in mind the definition of "righteousness." It will help you to see the nature of sin. Under this definition,

righteousness is failing to come up to God's standard.

There are a great many people who think that sin is doing something that God has told us not to do. That is true, but it is not all of sin. It is also failing to do what God has commanded; failing to come up to God's standard.

Righteousness is balancing God. You have seen the children at play on the See-Saw : one child on one side and another on the other of equal weight, each one balancing the other. When they balance each other, there is perfect harmony — an easy swing. God in all past ages demanded of man that he should balance Him; that he should complement Him, so that there might be no friction between heaven and earth. But man

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was unable to balance God, so Jesus Christ came, and He, being God Himself, complemented God, and thus an easy swing between earth and heaven was established through Jesus Christ.

Now, righteousness is just that balancing of God. Man cannot balance God. Deity

could only be complemented by Deity himself, other- wise God would not be God; He would not be just, immaculate and pure, spotless and holy. In order for Him to be balanced. He must have one on the other side just as holy, as immaculate, as sincere, as pure, as spotless as He Himself is.

So God came Himself in the person of Jesus Christ and took His place upon our end of the "See-Saw," and through Him we obtain His righteousness and are able to complement Him. God's demand of the race is satisfied through Christ when we are in Him, and that is the only way we can satisfy God, so that without Christ there is no satisfaction of God.

Through Christ Jesus we can look straight into the pure eyes of the Great, Infinite, and

Holy God. Out of Jesus Christ we have no standing whatever in His pure presence.

All failure to come up to that point is sin, and all violation of the law is sin. What is God's attitude to this sin of lawlessness, transgression, and failure to come up to God's desire for holi- ness? You will observe that it is not said that the wrath of God is revealed against man. God

has no feeling of wrath against man. His wrath is revealed against the sin of man. He is look- ing at sin, and He hates sin, and the wrath of God is revealed against the sin of man and not man himself. He is love when it comes to His attitude toward man, but He is wrath when it comes to His attitude towards sin, and hence He has

gone to work and provided a way of escape from sin.

There are a great many people who shrink from the idea that God is a God of wrath. They are fond of saying that God is a God of love. And that is God's normal condition. He is the very embodiment of love. God's wrath is against that which is abnormal. Let God be placed in His normal condition, and He is love, and everything that issues from Him is love. If man had not fallen in the Garden of Eden such a thing as wrath would not have been revealed. The whole fight of God, from the time that Adam fell in the Garden of Eden until Christ hung upon the cross, was against sin. Love would flow like the stream that trickles down the mountain side if it were not for sin, and wrath is revealed against "all ungodliness and unrighteousness of man."

Some people think that it is unreasonable for God thus to look upon sin. The reasonableness lies in the fact that God tried man by provid- ing everything that was necessary to overcome this state of abnormality. He provided: First,

law. Man violated that. Second, God provided instruction in his inner conscience, and man went back on that. Third, instruction with reference to nature, and he went back on that. Then man's conduct itself is sufficient to justify the wrath of God against his doings.

"The wrath of God is revealed against all un- godliness of men, because that which may be known of God is manifest in them ;

for God mani- fested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made."

We have here God justifying His wrath upon the ground of His revelation of law. Then there is the second revelation of Himself in the inner conscience of men, that which God has revealed in them; for God manifested Himself to them. You will understand that the Apostle is speaking of heathen men and women, who had never known of God. He is setting up the claim that they are without excuse because, though they have not heard of God and have not had the law of God, they have had God's revelation of Himself in their inner conscience. He has mani- fested Himself in them, and then, also, because of "The

invisible things of Him since the creation of the world being clearly seen." The Apostle here sets up the second plea for justifying the wrath of God upon the ground that God has given them enough, in the things that He has created

about them, the visible things, enough to remind them of the existence of the invisible. So he argues, ''they are without excuse."

Then, take their conduct. This is sufficient to justify God's wrath, and when coupled with His revelation, it more than justifies the wrath of God, because that ''knowing God they glorify Him not as God, neither give thanks, but be- come vain in their reasonings, and their foolish heart was

darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four- footed beasts and creeping things."

There are five things here specified in this bill of indictment. First, they glorified not God. Sec- ond, they gave no thanks. Third, they became vain in their reasonings. Fourth, their hearts became darkened. Fifth, they became idolatrous. Note that he starts out with the assertion that they knew God. They might deny it, but they knew Him. They knew Him by the revelation in His law. The Jews knew all about that. At that time Jerusalem was largely inhabited by Jews, and Jews formed the pillars of the Church in Rome. It was through the efforts of the Jews that

the Church in Rome was established. So they had the revelation of God in His law.

Then, those who had not heard of God had had the revelation of God in their consciences. Paul does not stop to expound conscience. He

states a simple fact and leaves it for us to consider ourselves. So he says they knew God, and yet in spite of the fact that they knew God they were guilty of those things that he mentions. Note the gradation of it. "They glorified not God." They knew Him, but did not glorify Him. Oh, how easy for us to forget God! I have never been so pessimistic as I am at this minute with respect to the existence of sin in the world, and the vilest sort of sin. It grows out of

the great prosperous wave that has been for so long a time sweeping over this country.

Failing to glorify God, see the next step. Of course, they ''neither gave thanks." When God slips out of our minds, there is not any need for thanks, and so they ceased to give thanks. To-day we can hardly get enough people together in prayer meeting to hold down the benches. A thankless age is this in which we live. God has been lost sight of. Sin is on the rage and even God's people are failing to give thanks.

Then the next step: "They became vain in their reasonings." This was the time when Rome lifted her proud head and defied the world with her philosophy, when they became so ambitious in the world of letters, and especially in the world of

philosophy, that they became worshipers of their intellects, and during that period developed some of the most gigantic reasoners that the world has ever seen, and they became wild over the reasoning of their minds. They overlooked

God, stopped giving thanks, and became worshipers of their own intellects.

Is this not true of us to-day ? We see it everywhere. In the Sunday-school class, in the pulpit, in the demands of the pew upon the pulpit, in our theological seminaries, in our colleges and universities. The world seems to have gone wild after the reasonings of men. But men are not saved by philosophy.

The mind itself is depraved. When Adam went down, he went down in mind, body, and soul, and the only way by which the mind can be redeemed is through the blood of the atonement. I do not care anything about the philosophy of men, unless it is a philosophy that has been redeemed by Jesus Christ.

Then, take the next step: "Their hearts were darkened." When they lived in the head, they moved out of the heart. When man moves out of the heart chamber and moves into the head chamber, there is not anything left in the heart chamber, and a vacuum cannot exist. Something has got to go in there, and the devil takes up his abode and that heart gets filled with everything that is contrary to the highest demands, so that it becomes darkened.

You might as well try to fly to the sun as to appeal to the heart of a fellow that has moved up into his brain. His heart has become dark- ened. His heart eyes have gone out. If he sees suffering it makes no impression. That senti-

mental side of his nature has become blurred, and that is the description of the age in which we live to-day.

And then comes the fifth and last step — idola- try. There is no other place to land. They have either got to go back and re-state their theological position, or else go into idolatry.

There are many people that are in lands of idolatry because they were born there, but

there are many people here in our own country who might as well be there. It is just as much a species of idolatry to worship the parrot or horse, or anything else, as it is to set up an image and worship it. They allow these things to come in and take the place of God. They pay more attention to these things than they do to God. They are more careful with respect to things of this earth than to those things that pertain to heaven.

Look for a moment at the manner in which God's wrath reveals itself. "Where God gave them up in the lusts of their hearts." That is not God's wrath. That is the revelation of God's wrath. For, after all, the definition of wrath is ''the opposite of love." God is normally love. The opposite of that is wrath. God may be ex- pressing His love in an earthquake, though we are not able

to see it. He expresses it in thou- sands of ways, and we want to see just how He revealed His wrath then.

He gave them up. How I should hate to feel

God's Attitude to Sin 6 1

that God had given me up, or had given my town up, or had given my race up. Have you ever stopped to think of what it would mean for God to take His hands off and let you go ac- cording to the natural bent of life? That is ex- actly what God did. He gave the race up.

Now, in what particular did He give the race up? ''In the lusts of their hearts unto unclean- ness." That is how God did it. That is the way He revealed His wrath for the time being. That is the way He revealed

Himself to them in the age in which they lived, and He does it in the age in which we live, if we fail to avail ourselves of the way of escape.

There are four things here. First, that God gave them up in their hearts. God turned their hearts loose. He took His hands off and said, "Go on and love everything that the natural, vile man wants to love. I have got my hands off, and you can go now." That is the way God revealed His wrath — by turning man loose. Man had failed to avail himself of the remedy for his salvation. God had tried and tried, and men had wandered off purposely, and so God gave them up, and their hearts became darkened.

Then He took His hands off their bodies. After that He took His hands off their

passions, and that awful description of the outcome is such that I cannot comment on it. And then God gave them up unto a reprobate mind. What does he mean by a reprobate mind? The word

reprobate comes from the words re, pro, and hare, which mean this, "rejection after a second trial." God had given the race two great chances for redemption, and the race had failed. First, they refused the chance of law, then they refused the chance in revelation. They turned their backs on both, and God turned them loose. He tells us the results of having a reprobate mind, "Being filled with all unrighteousness, wicked- ness, covetousness," etc.

My! what a picture that is! And yet that is a

picture of the race.

Let us go just a step further and see something of the manner of God's wrath revealed in the future. We have been considering the manner of God's wrath revealed for them at the pres- ent time. Now for the future we have this: Judgment. God visits His wrath upon us at the present time. We have seen the manner of the visitation of His wrath, that He turns loose our hearts; that He lets them run wild; turns loose our bodies, turns loose our passions, and gives us over to the natural workings of a reprobate mind. For the future, God reserves judgment. There are just four things that I want we should see:

First, it is a judgment according to truth. I remember a cartoon I once saw of a young

preacher. He had just returned from a theologi- cal seminary with his theological degree, and he was making his first sermon, and had taken for

his subject, "Truth." On one side of him was a great pile of books, and in his hand a pen. He had just written his subject. His first di- vision was, "What is Truth ?" And he was look- ing at that pile of books to find the answer to that question. Just over him was an angel, hold- ing in one hand a Bible, and with her other she was pointing to it, and saying, "Thy word is truth."

We are to be judged according to truth. What is truth ? The truth of God revealed in the Bible. I do not say that there is no truth in the works of science, for there is; but it

is not by that truth that we are to be judged.

The Apostle Paul was trying to make them see that in the last day we shall be judged ac- cording to the Bible, and the truth of God in our hearts.

Then you will see that it is a judgment ac- cording to works. They are to be judged ac- cording to what they have done, and accord- ing to what they have not done. It is a judg- ment without respect to persons. That is stated to adjust the relationship between the Jew and the Gentile. It is a judgment according to the law and revelation, whether it is the revela- tion of the law to the Jew or to the Gentile. The law and the revelation, whether it is the revelation of God in the law or the revelation of God and the law in their inner consciences and in nature, is the same

truth provided for in

the word of God, and they are to be held in rigid judgment by it.

What about the heathen to-day that do not know anything about the Gospel. They have got to stand the test of the truth. The heathen to- day have the same revelation that they had then in their inner consciences. They have something within them that tells them of a standard that they are to live up to.

Then, you will see that it is a judgment ac- cording to Paul himself. This gives me such a good chance to say what I want to say. Some people say to me, ''Show me what Jesus said. Do not show me what

Paul said." Let me say that the words of Jesus have no more weight in the scripture than the words of Paul. Paul was inspired to say what he said by the same Spirit that inspired Jesus.

The last thought is the reiteration of the uni- versality of sin and the insufficiency of the law to save, and all that you need to do is to read, "There is none righteous, no, not one."

This is exactly where the world stood at the time when the provision for the world's salva- tion culminated in the crucifixion of Jesus. What an awful picture ! How black and hideous ! The whole world in sin, and not one in the great universe of God that did good. And yet people say, "I do not see any need of Christ. I believe that all that religion is, is doing good to your fellow

man and living right." For four thou-

sand years God had been searching to find one good man, and finally wound up by saying, 'There is none righteous, no, not one." Man failed in Eden. He failed to keep the law. He failed to respond to the dictates of his inner con- science; failed to see Him in the things that He had made. God then turned him loose and he went to the bad.

With unbridled hearts they loved everything that was impure. With unbridled passions they went worse than wild. With a reprobate mind they had put themselves on a plane with the brute. And the world at large is right there to- day. You need not talk to me about this world getting better.

Some are getting better, and some are getting worse. There are we to-day. Oh, that hopeless picture! What a picture of cor- ruption Jesus looked down on when He started from His father's throne to do the work of human redemption!

VII

GOD'S PROVISION FOR SALVATION

Ch. 3:21-5:11

I. The Nature of Salvation.

1. Of God.

2. Apart from the Law.

3. Witnessed by the Law and the Prophets.

II. The Application.

1. By Faith.

2. In Jesus Christ.

3. Unto All that Believe.

III. The Method.

1. Justification.

2. Redemption."

3. Propitiation.

IV. The Illustration.

1. Abraham.

2. David.

V. The Results.

1. Peace.

2. Rejoicing in Hope.

3. Rejoicing in Tribulation.

We have dealt with God's attitude to sin, taking up the hopeless condition of the race ; that everything that could be tried for the redemp- 66

tion of the race had been tried, and man had failed at every point, so that there was none good, no not one. We now take up the other side of the picture, the side of salvation, and we find in verse 21 the

nature of this salvation, and it is so clearly stated that it hardly needs to be ex- pounded at all. "But now apart from the law a righteousness of God hath been manifested, be- ing witnessed by the law and the prophets ; even the righteousness of God through faith in Jesus Christ unto all them that believe."

You see, in looking at the nature of this sal- vation, that it is, first, "of God." Please bear in mind the necessity for that kind of salvation. The necessity for it grows out of the fact that then, as to-day, man is fond of working out for himself a theory of salvation, a theory which suits his own mind.

There are those who are* holding to-day to sal- vation by character. They hold that man is saved through obedience to the law

; by being good, and kind, and considerate, and honest, and just in his relation to his fellow man; hence, they are preaching a Christless salvation. They use Christ only as a type, as a pattern to fashion their lives by.

Then, there is another school of teachers, teaching salvation by the church; that all that one has to do to be saved is to come into the Church and subscribe to its rules and regulations, and to go through with its ordinances.

68 Salvation and the Old Theology- There are those who teach salvation by con- science; that all one has to do is to so live as not to wound his conscience. They don't see that conscience failed in the Garden of Eden, just as all else failed.

Then, there are those who are teaching salvation through the worship of various idols and images ; heathen, we call them. And so we might go on, naming various schools of teachers who teach salvation.

If you will take the pains to look into it, you will find that the biggest word in any language, among any people on this earth, is the word salvation. It may be approached from different standpoints ; it may be approached with different meanings and different understandings with different people, but after all, the one great thought of the world is salvation — how to get men saved. Saved from what we call sin; saved from bad living and made more righteous and holy in life and conduct, in thought and deportment.

All this is the one great thought of the

world. In some sections of the world they are trying to solve the great salvation problem by educa- tion, and in other sections they are trying it by legal processes. In one way or another, human- ity everywhere is giving itself to what we call salvation; it has always been so, and men have always been at work upon it.

The Apostle Paul, in writing this Epistle, calls attention to the fact that he, as the ambassador

of God, is holding up to them a salvation that is of God ; God is its author, not man ; and that is the salvation we need to-day, and that is the salvation we are here to teach, and that is the sal- vation that the Church has got to stand for. The time has

come when the cry of the Church must be "Back to God." See what God has said about this, and if God has said, then that is enough.

Then you will see in the second place that it is "apart from the law." You are not to under- stand that this is intended to abrogate law. He never could abrogate law. He came to fulfill the law ; the salvation of God is apart from the law only in this sense, that it takes hold of man at the point where law failed to touch him.

In other words, the salvation of God is not a salvation that can be obtained by one through obedience to certain legal requirements, but the law of God is to be to the man who is saved by the salvation of God the outcome of his salvation.

Let us thoroughly understand what the Apos- tle Paul means here, because if there is one weak point in our Church system, it is this point. There is the biggest mistaken conception imagi- nable in the minds of the world with respect to what salvation is. It is strange to me after all the teaching for all the past ages of the Church, that there should be such a vast amount of ig- norance about this.

The Apostle Paul says, "This salvation that is of God is not a salvation that can be obtained

by obeying the requirements of the law, lest you should have something to boast of ; but it is a sal- vation apart from the law ; it is a salvation abso- lutely independent

of the law. It is not some- thing that you can work out, or work yourself up to, but something that you accept by faith, and then the law is the outworking of the salva- tion principle that is within by faith."

Some people imagine that because of this state- ment, they are at liberty to go right on and vio- late the law as they please. But that is not the teaching of the Apostle. It is not apart from the law in that sense. There is not a single re- quirement of the ten commandments that the Apostle Paul does not intend to incorporate into the Christian's life. You cannot violate the Sat)- bath because you have become a Christian; you cannot kill because you have have become a Christian; you cannot commit adultery because you have become a Christian. There is not one single requirement that is not binding upon

the Christian, but the whole decalogue does not lead one step toward becoming a Christian, for salva- tion is apart from the law.

The law is binding on you only in the sense that when you are saved you are mastered by Christ, and everything that is right, Jesus Christ, as your master, binds upon you to be done.

I am afraid of those people who are forever speaking in a disrespectful manner concerning the law. The Apostle Paul does not mean to make

any reflection at all upon the law. What he is trying to do is to impress upon them in this new system of religion that the law is

not the means by which they are to be saved ; that the law is the outcome of their having been saved; that when a man is saved the law is his delight; it will not be a thing forced upon him, it will be the natural order of life.

In the next place, this salvation is "witnessed by the law and the prophets." Look for a mo- ment at the Transfiguration. There we have ex- actly what the Apostle is talking about in a very striking manner. There Jesus on the Mount of Transfiguration is visited by the law and the prophets in the persons of Moses and Elias; Moses representing the law and Elias represent- ing the prophets ; Christ representing the Gospel, which represents this salvation that is apart from the law.

What is the purpose of Moses and Elias

there ? They have been dead centuries. They have left their record — their inspired testimony. Why should they come? There is a very significant reason. They are there to give their testimony fresh from the throne concerning this salvation; this salvation of God.

If you could have been there and asked Moses what he was there for, you would have heard him say, *T have come here to give my indorse- ment of this salvation." If you could have asked Elias, "What are you here for?" he would have

Moses and Elias that day faded into utter

in- significance by the side of Jesus, for it was the Disciples who said, under the inspiration of all this glory, when Jesus stood in the presence of those two heavenly visitors, "This is a good place to be ! Let us build here three tabernacles ; one for Jesus, and one for Moses, and one for Elias," and I am not surprised that they let their enthusiasm get the better of them. I should have done the same thing. Oh, the glory of that scene ! I expect when I get to heaven I shall say more extravagant and more foolish things than that. I expect when I get the first glimpse of the white throne what I say will be so far in excess of the extravagance of that as that it will fade away.

"Let us build here three tabernacles; one for Thee, and one for Moses and one for Elias. Let us stay here and worship." Then

there came a voice from heaven, saying: "This is my beloved Son, hear ye Him." Moses and Elias have had their day. The law had its day. The prophets had their day; but these are all dead. We are living in a new order. We are living at a time when men are saved in a different way.

Then, take the next step.

We have been speaking about the salvation that is of God, and that is apart from the law, and

that is witnessed by the law and the prophets. Now, the question comes, How is one to receive this salvation of God? If not by the law, then how?

Now, the Apostle answers this question very beautifully in the 226. and 23d verses. He says we are to receive it *'by faith." Now, listen. There is nothing new in this statement of the Apostle. When he speaks of salvation by faith, unless he goes further, which he does, he does not state anything that is at all new.

The fact is, no system of salvation is without faith. Take, for instance, the man who believes in salvation by character ; that all that is required of one is to live right. Is that without faith ? By no means. It is salvation by faith, but the faith in this instance is in the man.

Take the man who believes in salvation by the Church. Is that a salvation without faith? By no means. It is a salvation of faith, but the faith in that instance is in the

Church, and in the ordinances of the Church.

Take the man who believes in salvation by the worship of idols. Is that salvation without faith ? By no means. I was speaking to a missionary from China and said, *'Are those heathen without faith?" "Oh, no," was the answer, "they have a very strong faith ; very much stronger than many Christians. They have such a strong faith that they can accept a very mystical lot of nonsense and believe that there is salvation wrapped

up in it." And so it is with respect to every system of salvation. There is no system that is without faith.

So, I say again, if the Apostle had gone no further than that, he would have stated nothing new, but, thank God! he went further than that. He says that this salvation is by faith "in Jesus Christ." That is the difference.

My brother, faith in Christ as an abstract thing is not different from faith in business, or in the promise of any man, so far as the abstract thing in itself is concerned. But faith in the sense of the salvation of God is a faith that grips Jesus Christ; Christ is the object of the faith of fhe man who is saved. Christian workers, think about that. It will help you explain the way of life.

You know we have mystified faith until sen- sible people are asking, "What do you mean by faith?" I have seen strong minds

puzzled over the question.

Give a man credit for what he has got. Every man has got faith in something. Show him that he has got faith, and then try to turn his faith to Jesus Christ.

Faith implies three things: First, knowledge; second, assent; and third, trust.

First, knowledge. No man can have faith until he knows. You cannot expect men to exercise faith in a proposition that they have never heard anything about.

Second, assent — giving assent in the mind to the proposition.

Third, trust. After assent always comes

trust. When you come to deal with salvation, it is first, a knowledge of Christ; second, assent to Christ, and third, trust in Christ. That is all salvation is.

Take now the method of salvation:

Three pivot words: i. Justification. 2. Redemption. 3. Propitiation.

These three words are the great pivot words of salvation. How many a theological battle has been fought over them. These three words, if understood properly, will make theologians out of every one of us, because around them hangs the whole question of redemption.

Take the first word, "justification." We shall find the word used over and over again. It is used thirty-nine times in the New

Testament, twenty-seven times in Paul's writings ; eight times in the synoptists, three times in James, and once in the Apocalypse.

What does it mean? Every one of you that has been saved has been justified, and you are justified now, and you will be justified when you stand before the judgment.

Justification is a very different word from pardon. Pardon is a different word and is by no means to be thought of when we think of justification. Pardon simply frees one from the penalty of crime or guilt. Justification deals with the character of the criminal or guilty one and

sets him free. Pardon simply removes the

penalty for the crime, but does not touch the criminal. He is just the same criminal that he was before. Suppose he is a thief and is proven to be a thief, and afterwards the law pardons him. The law does not change the fact that he was a thief, but it relieves him of the penalty of the crime.

Justification is a stronger word. It deals both with the condition of the criminal and with the crime. Justification deals with the character. It sets the character of the individual right, as well as pardons him of the crime that he has committed.

Only God can do that; the law cannot do it. No statute that man can enact can do it; no act of any man can do it. He may be a Czar of Czars, and yet he cannot go back and undo a thing that has been done. He can lift the penalty, but he cannot change

the character of the guilty man; but justification does. It sets the criminal himself right as well as wipes out his penalty.

Now for the next word — "redemption." Justification does not embrace redemption. Redemption is part of the process by which justification takes place. The word redemption means "recovery by the payment of a price."

Redemption is an entirely different word from ransom, just as pardon is a different word from justification. They mean very different things,

and yet you will find people using them as if they meant the same thing.

Redemption is the result of the work of ran- som. Jesus Christ Himself is the ransom of the sinner; redemption is the result of the ransom work of Jesus Christ. They are, therefore, not interchangeable terms. They do not mean the same thing, literally or theologically. Redemp- tion is the result of a price that has been paid.

God owns the entire race of the world to-day. We are God's by ownership, just as much as my umbrella is still mine by ownership. I own it be- cause I paid the price for it. It is my umbrella, and yet I do not know where it is, I never ex- pect to see it again, because somebody else pos- sesses it.

Now, God owns the race, but He does not pos- sess it. The devil possesses the race,

but it is God's. God made the race and God bought the race. The most of us are simply used as gar- ments to clothe the devil with; to shelter him from the storm.

God has bought the race back. He made it. The devil got it. God came and redeemed it by a price. That is what redemption means. We shall see what that price is. All this is pre- liminary to the work of justification, and the Apostle Paul seems to start out with justification and leads into the preliminary work.

The third word is "propitiation." What does

it mean ? It is a hard word to define. The word itself means "reconcihation by atonement." When you get to the origin of

the word, you find that it means to cover sin with blood. It is never used without that meaning. There is not a use of the word in the Old Testament Scriptures in which the idea of blood is not involved, so we see from that that there is no reconciliation without blood.

There are kindred words, words that perhaps some teachers have fallen upon with a different meaning, but the word from which this comes is never used in the Old Testament Scriptures ex-cept in connection with blood.

Let us see how this salvation "of God, apart from the law, witnessed by the law and the prophets, which is applied by faith in Jesus Christ unto all them that believe," is brought about? It is done by our being justified, by our being made right and

having our sins pardoned, by hav- ing been redeemed or bought back by the recon- ciliation of the atoning blood of Jesus Christ. That is how.

There is no salvation of God that is not brought about by faith in Christ through the atoning blood that He shed on Calvary.

Again, let me say, justification is making right in character and in conduct; redemption, bought with a price; propitiation, covering with the blood. When we have had these words grip us, we have made a great step forward in the direc-

tion of comprehending the whole scheme of salva- tion.

Note in passing that the fourth chapter deals with Abraham and David as illustrations of the whole question of salvation.

The fifth chapter deals with the Results of Salvation.

1. Peace.

2. Joy, or rejoicing in hope.

3. Rejoicing in tribulation.

If we are saved, we have been justified. We have been redeemed. We have been reconciled with the atonement. A propitiation has been made. Now, what is the outcome ? Since this is true we are ready for the fifth chapter. "Be- ing, therefore, justified by faith, let us have

peace with God through our Lord Jesus Christ ; through whom also we have had our access by faith unto this grace wherein we stand."

First, "let us have peace with God." Lots of people have no peace, no happiness in their souls, not realizing that when we are His, when we have submitted to Him, and believe in Him, that there are not enough devils in hell to keep us out of heaven. I know I am saved. I have got the biggest thing on earth. I have been justified and I have been redeemed. I have been reconciled, not through my goodness, but through His atoning merit. I have all this; therefore I am happy. I have got peace.

Then, let us "rejoice in hope." We have peace

in our souls. Now let us rejoice in the hope of His glory. And let us rejoice in our tribula- tions. What does the word tribulation mean? It comes from the Latin word "tribulum," and that means a "threshing machine." You know what a threshing machine was in those days. They put the wheat down and cut a pole and took hold of the small end of it and beat the wheat out of the chaff.

Listen. The Apostle Paul says, "now you have got salvation, have peace. Peace with God. Peace in your soul. Rejoice in hope. Rejoice in your tribulation. Rejoice in your threshing ma- chine."

The time will come when the Lord will lay you down and beat the wheat out of the

chaff. He has had lots of us down there and has kept some of us down there for a long time.

Rejoice in tribulation, it does not make any difference what it is, only remember that no matter how hard it is. He is getting rid of the chaff so that He may have the grain to use. That is the only part that is worth having. The chaff of human life is just like the chaff in the wheat. The only thing that is worth anything is what is left after God beats the chaff away.

"'Twas for my sins my dearest Lord Hung on the cursed tree. And groaned away His dying life, For thee, my soul, for thee.

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"Oh, how I hate those lusts of mine That

crucified my Lord ! Those sins that pierced and nailed His flesh Fast to the fatal wood.

"Yes, my Redeemer, they shall die, My heart hath so decreed ; Nor will I spare the guilty things That made my Saviour bleed."

VIII

RECONCILIATION AND RIGHTEOUS- NESS

Ch. 5:9-21

I. A Re-statement of the Doctrine of

Justification. •

1. Definition of justification.

2. How used.

II. Reconciliation.

1. Definition of reconciliation.

2. How brought about.

(a) Movement of God toward man.

(b) Movement of man toward God.

(c) A consequent change in man.

(d) Reconcihation.

III. Necessity of It — Adam's Sin.

1. All in sin.

2. All in death.

3. All in judgment.

IV. Ground of It — Christ's Righteous- ness.

It seems that the Apostle Paul recognized what every one of us must recognize in studying this book, and that is that there is a very great neces- sity for a thorough and comprehensive under- 82

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standing of what is...